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George Detwiler

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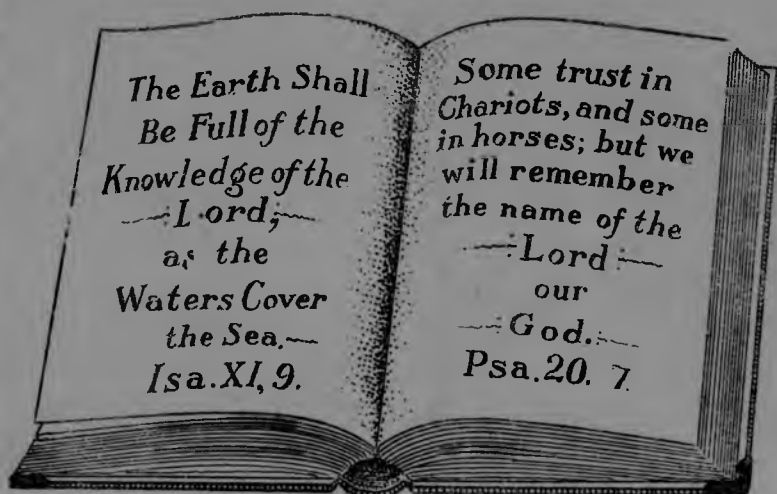
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Visitor.

GRANTHAM, PA.

JANUARY 22, 1917.

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# Evangelical Visitor

The Gospel of Christ . . . Saves All Who Believe

VOL. XXXI.

GRANTHAM, PA., MON DAY JANUARY 22, 1917.

No. 2.

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The editor is the servant of God, first, and then the servant of the Visitor constituency. It's a privilege to serve the Lord in such a capacity. He appreciates much the kind words which some of the readers are moved to say when renewing their subscriptions: but in order that he be not elated overmuch the Lord has some whom He uses as steadiers. But words of criticism that are said are invariably said in kindness and we appreciate them too. So in whatever way it be only so that Christ be exalted, and that can only be when the true love of God abounds in the heart.

## PLEASE TAKE NOTICE

that the editor of the Visitor has his home in Harrisburg, Pa., and that all correspondence, whether it has to do with subscriptions, renewals or new, and all contributions for the Visitor pages should always be addressed to the editor, Geo. Detwiler, 1175 Bailey St., Harrisburg, Pa.

## THE LATENESS OF THIS ISSUE.

We regret that the mailing of this issue was delayed for nearly a week because of a breakage on the press. To have the broken part replaced from the foundry took much longer than we anticipated. We hope our friends will have patience.

From what we are able to gather since the last few statements as to the finances connected with the production of the Visitor went out, it is evident that the constituency of the paper is not in favor of its being suspended and will not stop at 25, or even 50 cents, increase in its price, per year, to tide it over the present crises. While it is doubtful whether prices of stocks of which the paper is made, will at any time go down to their former level, it is within the likelihood that prices will not remain anywhere near where they are now, when once the present crises is over, and conditions of trade become normal. However while we are, as a

(Continued on page 3.)

## EVANGELICAL VISITOR

## A BI-WEEKLY

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For the exposition of true, practical piety  
and devoted to the spread of  
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1175 Bailey St., is the new address  
of the editor.

## EDITORIAL.

## IS IT GRACE OR LAW?

The apostle Paul had a special interest in the young Christian minister whom he is pleased to designate as his son Timothy. Timothy comes into view in Acts 16, verse 1, where he is spoken of as a certain disciple, named Timothy. He is a travelling companion of Paul's subsequently, much of the time. Two of Paul's epistles are addressed to him. He is specially charged to be diligent in his ministry of the word studying to show himself approved unto God, especially on the line of dividing the word of truth rightly.

Would Paul have any need of such admonition in our day? Do we as the ministers of God who are to promulgate the Gospel of the grace of God give proper diligence to such an important matter as rightly dividing the word of truth? Is it not the case that we undertake to preach Gospel sermons from texts which are entirely legal, in which there is no redemption by blood, no grace, but only doing, doing, in order that God may be satisfied with us? Indeed, we not infrequently, hear it in testimony that the individual had reached a point in his doings where he felt God was satisfied with him.

The concluding verses of the Sermon on the Mount serve as text for many gospel sermons, yet is entirely legalistic. In like manner is the rich young ruler, with his "What lack I yet?" made to serve as a charge to sinners to turn to God, or to the saved, to seek for sanctification. Seekers at the altar are urged to express their complete consecration in the words of the hymn

## NOTICE.

Whomsoever this may concern. There remain \$240.00 unpaid pledges for the India church building fund; these subscribers would favor us very much by meteing their obligation soon, so that final disposition can be made of this matter.

C. N. Hostetter, Treas.

---

"I'll go where you want me to go,  
dear Lord,

I'll be what you want me to be,

I'll do what you want me to do,

I'll say what you want me to say."

Which is just in line with the rash vows made by the children of Israel at Sinai when they chose law instead of grace.

The Abrahamic covenant was gracious, not legal. There was no "if" in it. God's promises were given in grace, and in grace did He redeem Israel from Egyptian bondage. At Sinai when a law was proposed by God, instead of pleading that He might deal with them in grace they rather chose law and God said, "If" ye will do so and so then, "I will." They assumed the obligation, saying, "All that Jehovah hath spoken we will do." Did they? Their whole history says the contrary.

Only once, and that at the beginning, after the obligation had been assumed and the blood of the sacrifice was sprinkled as described in Exo. 24, was there Fellowship with God. There was failure in the wilderness, and failure in the land, until the judgment of the captivities fell.

And when the Church, the body of Christ, was being formed one of the principal obstructions that was inter-

## NOTES AND SPECIAL MENTION.

(Continued from page 1.)

church, considering ways and means to carry on the work, it is needful to keep in mind that the Lord's return is imminent, the occurrence of which would at once change the entire aspect of the affair. With the church gone up in the rapture the **Visitor** wouldn't have any constituency to serve. Is that true?

---

**"No reformation will suffice:**

**"Tis life poor sinners need."**

This quotation from one of the hymns is doubtless true, and needs to be proclaimed again and again. That the whole world lies in the lap of the wicked one is declared by the writer of the fourth gospel in his first epistle. Some one expresses the thought that the wicked one, Satan, in that he is playing the role of nurse, holding the world in his lap he doubtless is doing his level best to have his charge exercise good behavior. He no doubt is well satisfied with all reformation works and efforts. He is pleased when people, in order to quiet a disturbed or troubled conscience, turn over a new leaf, join the church, are baptized and faithfully attend to all religious requirements, even being

---

posed by the enemy was this legalism. And while this phase of legalism is not now present, its counterpart is here in that seekers are led to believe that both their justification and sanctification are attained by their assuming obligations in which they promise God to do, do, do. If salvation is of works then it is no more grace. Neither can grace and works be mixed to attain the end.

some important official in the church, we say, he is pleased and ready to help anyone along in the way of reform. But to be born anew, to become a New Creation in which the old life of sin is left behind and a New Life, even the Christ life, is substituted, is alarming to him, and he will make every effort to prevent such a change taking place. There is too much of that kind of work going on. People are deceived by the deceptiveness of reform. It has the reputation of being good and so stands in the way of and hinders, the best. No, "Ye must be born again," must be the watchword of every true ambassador of God.

---

Our recent reference to the early history of the **Visitor** has been noticed by a few of the friends. Frequently the remark is made of having been a subscriber from its first issue. Bro. W. R. Smith who up to now has been a frequent contributor informs us that his pen ministry in the **Visitor** dates back to the early nineties. Another one remarks as to how few of those early contributors remain in the flesh. Attention is called not only to the changed personnel of the writers but also of the **changed tone** and views of the same, and the hope is expressed that thru it all good has been accomplished the church edified and God glorified. So may it be.

---

Are the warring nations weary enough of the war to soon be ready to consider conditions of peace? It appears as if we might look for something like it ere long yet unless one, or more, of the belligerent nations is willing to confess defeat and

desire conditions of peace, it is doubtful whether peace is very near. Meanwhile the fighting is proceeding unabated in some regions. The Holy land seems to be the scene of considerable military activity at present the British forces having been able to defeat the Turkish forces not a great distance from Jerusalem. Of Jerusalem it is said that at present it is a sad and startling spectacle of war, that it is simply "overrun by Turks and arrogant German soldiers. The heights of Calvary have been transformed into a battery. The marble and jade columns and statuary which have, for centuries ornamented the place where our Savior suffered, have been removed to give way to two Krupp cannons, which are being used for target practice, the targets being mounted on the slopes of Mount Olivet. The place where Christ taught His disciples the 'Lord's Prayer,' has been fenced in with a wattle and barbed wire fence. Mount Olives, whence our Lord ascended, is the favorite center of maneuvers. Shouts, shots, bugle-calls, abuse, hatred and blood—that is the atmosphere now surrounding the locality which for two thousand years has been the greatest sanctuary in the world." But it seems there is yet more of desolation hanging over this sacred locality before "her warfare is accomplished." Jesus and Daniel spoke of the "abomination of desolation" which would be set up there, which has not yet been done. The prophet Joel writes, chapter 2: 1, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of Jehovah cometh, for it is nigh at hand." Yes, stirring events are no doubt soon to be enact-

ed thruout the whole territory of the ancient Roman world. But "**Jehovah sitteth above the flood.**" He knows when it is time to say "So far and no farther." What we can't understand at all now will sometime be made plain. In the meantime "Let us pray for the peace of Jerusalem," and heed the Savior's admonition "Be ye also ready for in such an hour as ye think not the Son of man cometh."

It is stated as a fact that the war operations have so far been confined to the territory comprised in ancient Roman territory. Students of prophecy are watching intently how things will shape themselves in the re-adjustment that must obtain when the war ends. He who sitteth on the floods will see to it that His word will be vindicated. It will be according to the meaning of Nebuchadnezzar's prophetic image.

What is involved in victorious living, is a question which the editor of **The Sunday School Times** answers as follows:

"This is involved in victorious living: love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control,—all this simultaneously in our experience, and without any difficulty, without any effort on our part: just miraculously produced in us by a Power that is utterly beyond us.

"Victorious living finds that toward one's bitterest, unfairest enemy one feels, without effort or struggle, the love that is described in I Cor. 13: love that suffers long and is kind, love that envies not, love that is not provoked, taketh not account of evil, love that beareth all things, hopeth all things, endureth all things, love

that never fails. Victorious life finds that no recognized sin of any sort makes any successful appeal to one, or creates any desire in one for it. "Victorious living is the actual, literal life of God lived in us, without effort of our own, by Christ, so that one of the most daring words in the entire Bible spoken by the Holy Spirit is super-naturally made true of us: as He is so are we in this world (I John 4: 17).

"What is involved in victorious living? A miracle; so glorious, so stupendous, so overwhelming that many a Christian does not dare to think it is possible. It seems too good to be true. But it is God's own offer. He says He can make the life that is Christ "our life." And He is able."

In the absence of any other news from Africa we are permitted to cull some interesting notes from a chatty letter written by Sr. H. F. Davidson to mother Davidson at the Messiah Home. It bears date Nov. 21-24, 1916. The rainy season had come somewhat early having had several heavy rains so that the river overflowed some. They had already planted 25 acres of corn and hoped, after another good rain to get more planted so as to reach 35 or 40 acres, as also several acres of peanuts, beans and sweet potatoes. The rains started the pastures so that there is plenty for the stock. They plow with oxen and the boys do a lot with the hoe. Things move slowly because of the primitive way in which they are done. Considerable building has been done during the year by Bro. Steckley and David, and by David alone since Bro. Steckley came to the home land. Scarcity of food among the



**BOUND VOLUMES 1916.**

We are making arrangements to have a limited number of Volume 30, Visitor of 1916, bound. The price per volume will be \$1.50 postage to be paid by the purchaser. Those who wish to secure a copy ought to order at once so that we can go ahead with the binding.

**YOUNG PEOPLE—NOTICE.**

We are glad that some of the younger readers of the Visitor interest themselves in the "Bible Puzzles" and "Printer's Pi," that appear in the Youth's Visitor from time to time. We think it would be more satisfactory all round if such would send their answers direct to the publishers. Address your answers to **The Youth's Visitor**, in care of J. A. Ressler, Scottdale, Pa.

60 per cent. of American people die without any profession of religion; of the remaining 40 per cent. many have nothing more. Have you?

natives gave them at the Mission opportunity to share with those in want to some extent as they were able. Sr. Taylor and the children were staying at Macha yet at the time of writing Bro. Taylor being engaged in providing temporary buildings at the new station. On the 21st., when she commenced her letter she had been out visiting a school and several kralls having walked 11 miles. The demands of the work on such a field are exacting and the sister's find are exacting and the sisters find wer ecalled on to do at home. God bless them.

**CONTRIBUTED****A WAYSIDE OPPORTUNITY.**

By W. R. SMITH.

Many of the pleasures and opportunities that we meet with in life come from wayside experiences.

We start to go somewhere, to perform a certain mission, and on the way meet with some circumstance that calls for immediate action and the original purpose is forgotten. Saul went out to look for some stock and found a crown and many others in pursuit of a definite object, have done something else in place of what they had intended.

Peter and John were frequently inseparable companions. They were both, with James, at the great transfiguration scene of Christ. They both prepared the passover supper, followed Jesus to the palace of the high priest, were first at the sepulchre. They were fishing together, and later were in prison: and similarly on various other occasions.

While they appear to have been men of very opposite characteristics, in some ways, yet each must have possessed some noble quality of heart and mind, that the other greatly admired, that made them congenial comrades, and endeared the one to the other.

On the afternoon of a certain day we see them together again going up to the temple for prayer. As they near the beautiful gate, so-called, because made of the finest Corinthian brass, profusely ornamented with flowers, vines and fruits of various designs, they see a poor lame beggar, some forty years of age, who had been crippled from his birth, sitting at the side asking for alms of those

who entered the place. He was a person well known to the people of the city of Jerusalem as his friends carried him there daily to receive help from the sympathetic ones, there being no public hospitals then to care for the poor unfortunates, who were often driven out into the wild country districts to care for themselves as best they could. Peter and John were not so exalted in thought, but what they, like their divine Master, could pity human suffering, and they were greatly impressed with the poor man's wretched condition. Peter gave him a searching look and says to him, "Look on us," which the man did, expecting to receive some help of them. But Peter was as poor in purse just then, as his divine Master was, when He sent him to catch a fish for the tribute money, and says, "Silver and gold have I none: but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk." Peter was filled with the Holy Spirit, who inspired him, and his faith in the power of Christ, whom he had seen do many wonderful works was unlimited, and he believed Jesus would do the healing through him according to His last promise.

As His Lord had sometimes done, Peter took the poor man's hand and lifted him up, and up he came made perfectly whole. Peter imparted himself: he gave his hand, all he had. There is often much to help and encourage one in the sympathetic touch of a warm friendly hand clasp from the Spirit filled heart of love.

While Peter and John did not possess any earthly riches, they did have what was of more value than all of the gold and silver in the world, the

power of the living Christ dwelling within them.

Not only did this lame man receive a new power in his feet and ankles that he had never known, but a new joy in his heart and power in life, which were more sadly crippled than his limbs, so that now he walked about, leaping and praising God regardless of what people said. The news of this great miracle soon spread over all the city, that Peter and John had healed the old lame man up at the temple gate, and the people came running from all quarters to see if it was true, who, when they had seen were filled with wonder and amazement at what had taken place.

The restoring of this crippled man to perfect strength was a living testimony of the power of the risen Christ to still work through His earthly representatives who were the channels of life from the fountain in heaven to the needy ones of earth, according to His promise made to them.

The disciples had no doubt forgotten the prayer meeting and now Peter has a great opportunity to preach Christ unto the people, telling them that it was Jesus Christ who had made the lame man whole, and not by any power of their own, as the people thought.

Peter and John, and in fact all of the disciples in these wonderful days of the early church always took the name of Jesus with them, wherever they went, and they possessed in spirit all that name represented and stood for and He gave them help and victory. And, I believe with all my heart, that had the Church of the living God, built on the one and only true foundation, Jesus Christ, had re-

mained as faithful and loyal to first principles, as it did for some years after Pentecost, that the same signs and miracles would be seen and wrought to-day as then to the glory of God.

One great lesson that we can learn from this wayside story is, that like these two disciples we can serve others and the world with what we have: if one has only money, let them give it as unto the Lord. On the other hand, lack of wealth is never a real handicap to usefulness in God's kingdom, for there is love and sympathy in lips and hands and eyes, that may often prove a greater blessing to helpless ones along the wayside of life, if given in the right spirit, than a bank check.

This miracle of the two apostles was the cause of their spending the night in prison, but I do not think they lost any sleep on that account, for by it five thousand people were led to believe in Christ. The next morning after an examination they were told to preach no more, which Peter with his characteristic boldness replied too, and were given their liberty.

They returned to their own company and had a wonderful prayer meeting, which God answered by shaking the place. What wonderful days those were!

Pryor, Okla.

---

**"THE COMING OF THE LORD  
DRAWETH NIGH."  
(James 5: 8.)**

By ISAAC O. LEHMAN.

The subject before us is no doubt receiving some thought and consideration by those of us who read our Bibles, and it becomes a great in-

spiration to all those who are convinced that the coming of the Lord is imminent. By the coming of the Lord we mean the coming of Jesus in the air to catch away those of His children who are living here on earth when He appears in the air. Let us read what was said when Jesus went away to heaven. "Two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1: 10, 11). Here we have a clear definite statement as to the manner of the coming of Jesus. "This same Jesus." The same Jesus that appeared to His disciples after His resurrection is coming back again. Just as He was when He went away so will He be when He comes. He comes in like manner. He comes in His body. Jesus told His disciples in John 14: 3 that He would come again.

The coming of Jesus is not the outpouring of the Holy Ghost as on the day of Pentecost: that is an event of its own. It was known as the baptism of the Holy Ghost. "The promise of the Father" which Jesus told His disciples that they should wait for in Jerusalem which they also did. That event was never known as the coming of the Lord. It was the baptism of the Holy Ghost which was promised to every New Testament believer.

Now the coming of Jesus is another event which has not yet taken place, but we are looking for it to take place soon. His coming is now very near, and God's dear people are joyfully waiting for the day of His coming.

In the Apostolic days people who were converted immediately began to look for the coming of Jesus, (I Thess. 1: 9, 10; 2: 19; II Thess 1: 7; Col. 3: 4; Titus 2: 13). The coming of Jesus was taught. Preachers believed in what the Holy Spirit put on their hearts because they lived near their God. In I Thess. 4: 13-18, we are told, "For the Lord himself shall descend from heaven with a shout \* \* \* \*, the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, so shall we ever be with the Lord. Wherefore comfort one another with these words." Beloved, here is comfort for us who are in touch with God, and who come into the riches of His grace, to be supplied with divine grace in the midst of this dead, cold chilly, atmosphere so sadly in evidence everywhere. When the Son of man comes will he find faith on earth? Will he find you and me on **tip toe** of expectancy, in the full and complete **faith**,—ready for His coming?

It is a very helpful doctrine, the coming of Jesus to (or for) the Church, because it keeps her from sending her roots earthwards. It is a safeguard to the believer to keep laying up treasure in heaven. "For our conversation is in heaven: from whence also we look for the Savior the Lord Jesus Christ" (Phil. 3: 20).

Jesus said, "Be ye also ready for in such an hour as ye think not the Son of man cometh." The only way to "Be ready" is to be diligently looking for the "Coming of Jesus." Oh! how it brightens the countenances of God's children to be ready and waiting for our Lord's return.

The coming of the Lord is near! I wish to express a word here. What do we know about the program of His coming? What is yet left unfulfilled before He can come? Are there any events that must yet take place? The conditions as we find them today in the professed church of Christ, are they otherwise than what they will be when Jesus comes? There is nothing in the program that needs to be completed. His coming can be now any moment. Are you ready? Are you waiting? The summons will surely come.

Who are those that will be caught up with Jesus when He comes? Will all believers be caught up? All the evidences that we can gather from the Bible indicate that not all will be caught away: some will be left because they were not ready, they had more interest in material things than in the spiritual health of their souls. Some have forgotten to read and study their Bibles. Some neglected family worship. Some took more time to study their earthly wants than their hearts' needs. Those who will be caught up with Jesus are they that are ready and waiting, having washed their robes and made them white in the Blood of the Lamb, (Rev. 7: 14). **All believers will not** be ready because iniquity does abound and the love of many of them has grown cold.

The coming of the Lord is an event that takes place at the end of this gospel age, at the end of the Holy Ghost dispensation.

Present events in the kingdoms of the earth indicate that we have already entered in the beginnings of sorrows. His coming is near behold it is even at the door.

The present events indicate that

the nations are getting ready for their great leader who is The Antichrist.

The majority of professing Christians do not wish to listen to the gospel of the Lord's soon coming. Can you tell the reason? "Be patient therefore brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain, Be ye also patient stablish your hearts for the coming of the Lord draweth nigh" (James 5: 7, 8). Are you looking for His soon coming? Jesus will help you to be ready if you are willing.

#### THE IMPORTANCE OF LIFE AS SEEN IN A VISION.

By L. F. SHEETZ.

It has often been my prayer that I may be permitted to see the real importance of our living through this life, and it pleased the good Lord to grant my wish, though in a different way than I had been looking for it.

On the night of October 10, 1916, He showed me a vision, in which I saw the real condition of my own life and then also of those whom I know and with whom I converse. First, I had a dream in which I saw the devil drive the people around with a large whip, and oh, how they did run and try to get away from him, but nevertheless, he had them under his control, and they were compelled to do his will. He finally came toward me with his whip and tried to make me run, but as I looked at myself I saw that I was covered from head to foot with the precious blood of Jesus, and I said to him: "Devil get out, you can do nothing to me, for I am

bought with a price—the precious blood of Jesus." I then saw two men standing nearby, dressed in long robes, who I was told, were God and His Son Jesus, and at the sight of them the devil fled. I became rather excited in my dream and began to shriek aloud for joy when I saw the devil flee. My companion, thinking that something unusual was happening, awakened me; but no sooner was I awake, than I saw into the glorious heavens. I saw how holy and pure everything is over there, as nothing that is sinful or impure is admitted into that holy place. When seeing this beautiful and holy place, I could not help but praise the Lord, and for about fifteen minutes did nothing but say (in German) "Oh, how blessed," "Oh, how blessed," and it really was blessed. There I saw the River of Life flowing so peacefully through that glorious land, and on either side of it I saw, with John of old, the Tree of Life (Rev. 22: 2.) and I saw the beautiful flowers that grow over there in the Paradise of God. We see many beautiful and fragrant flowers in this world but the flowers of that Country are many times more beautiful, and their odor more enchanting. I saw the saints over there, rejoicing around the throne of God and of the Lamb, a number of whom I had known when they had lived here on earth. I was even permitted to speak with some of them, and they appeared all so happy. They told me to tell their friends on earth to remain faithful unto the end, as it is so glorious to enjoy the pleasures of heaven.

After I had seen the glorious place of the righteous, I began to see the great importance of our life here in this world, and saw the real spiritual

condition of many of my neighbors and brethren and sisters. First I saw my own life, which appeared as a white sheet, but I plainly saw that it was only through Jesus, who had washed me white in His own precious blood, and not what I had done. I felt as a handful of dust, and could not help but praise Him for what He had done for poor unworthy me.

I then saw the condition of my unconverted neighbors, whom I saw on their way to eternal punishment, and I cried with a loud voice, Repent, Oh! repent and be converted, and be ready when Jesus comes. I then saw many professors who were not ready. I saw one whose soul was sliding toward the brink of hell, and when I saw who he was I became greatly alarmed and got out of my bed and fell on my knees and cried mightily unto God to save him and have mercy on his poor soul. I then heard a voice say, "There is yet grace for him, but go and tell him what you saw and tell him that he is too worldly. I then saw another, who was tied up with worldliness, and I saw others who were going too fast, one I saw who lived a very nice outward Christian life, but he was going the wrong way. I saw some ministers who were too easy and would not warn as they should, while others appeared as real men of God, white and pure, and the message that was given to me for them, was that they should continue to warn against sin and worldliness regardless of what the people should say or think about them.

I then was permitted to see into hell, and to my great surprise, saw several souls in torment, who had been very prominent professors while living here on earth, and when

they died I had much faith for them and had thought that they had gone to heaven, but in this I saw I had been greatly mistaken. I turned away in utter distress and said, "Oh! Lord, why is it that I am to see that awful sight?" The answer came back, "In order to warn others who live just as they lived when they dwelled on earth." One of these men had been a minister while on earth and had preached many powerful and heartsearching sermons, and I could not understand why he was now in the very place from which he was trying to save others, but the answer given me, was that his preaching was done through self and that it was not prompted through love and by the Holy Spirit. Oh, dear reader, what a warning this should be to every one of us. We might be able to make a fair show before men, even preach mighty sermons, cast out devils, heal the sick, or do many mighty works and yet if it is not done to the glory of God, it will avail us nothing but only help to condemn us in the life beyond the grave. The other soul I recognized in eternal punishment was one who had stood high in social and religious circles but had lost his soul on account of worldly entanglements. Another warning for us all.

After seeing these sad conditions, an angel took me in the spirit, and carried me up in the air and showed me what he called "God's Plantation." It appeared like a large farm, fenced off in a large number of fields, representing the various denominations. Some of these denominations had their bars down and associated with their neighbors quite frequently, while others had their gates barred and seldom mingled with the others. There was one field around

which was erected a ten-foot high, tight board fence, with no door or opening in it, not allowing those inside to get in contact with the others. Finally I saw the angel pull up all the other fences and pile them in this last named enclosure, utterly destroying those inside. I then asked him what this means and why those inside had been destroyed. He told me that these people had been destroyed by their own selfishness. It was then plainly showed to me that all church differences must be killed out and that we dare not get the idea that our own respective denomination is the only one that is right but that whosoever does the will of God will be saved.

After seeing all this, my body became very weak and was shaking like a leaf, and I actually thought I was dying. I was then asked whether I was willing to die, to which I answered "Yes Lord, thy will be done." Then was asked again, whether I was willing to live awhile and tell what I had seen and heard, to which I again answered, "Thy will be done, but I need Thy help and grace to tell my vision" I then realized that it meant death to all self and then I saw a form which was to represent myself and saw several trying to kill this form, but oh, what a struggle, but finally the form laid still and I was asked by those standing around the form, "Shall we bury him?" to which I replied, "Yes put him down a hundred feet deep," and down he (self) went and praise God, I have felt it in my life ever since.

Having been commanded of God to tell and publish the above vision. I felt it my duty to have it inserted in the **Visitor** and it is my sincere prayer that all who read it may be

profited by the same. May God abundantly bless you all Amen.

Florin, Pa.

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### THE KINGDOM OF PEACE.

There's a theme that is sweet to my memory.

There's a joy that I cannot declare.  
There's a treasure that gladdens my being,

'Tis the kingdom of righteousness here.

#### CHORUS.

'Tis a kingdom of peace, it is reigning within,

It shall ever increase in my soul.

We possess it right here when He saves from all sin,

And 'twill last while the ages shall roll.

There's a scene of its grandness before me,

Of its greatness there can be no end,

It is joy, it is peace, it is glory,

In my heart how its riches do blend.

I am lost in its splendor and beauty,

To its ne'er fading heights I would rise,

Till I see the King come to receive me.

And explore it with Him in the skies.

What a pleasure in life it is bringing,

What assurance and hope ever bright.

O what rapture and bliss are awaiting

When our faith shall be lost in the sight.

Author Unknown.—Sel. by W. R. Smith.

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Pastor Ting, a native pastor in China, is said to have 1,400 names on his prayer list. Each year he reads the Old Testament twice and the New Testament four times.

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They who tread the path of labor,  
Follow where Christ's feet have trod;  
They who work without complaining,  
Do the holy will of God.



## NEWS OF CHURCH ACTIVITY

in the  
HOME AND FOREIGN FIELDS

## MISSIONARY ADDRESSES.

Bishop H. P. and Grace Steigerwald, Eld. H. J. and Emma Frey, A. C. Winger, Matopo Mission, Bulawayo, S. Africa.

H. Frances Davidson, Mrs. Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, South Africa.

Walter O. and Abbie B. Winger, Miss Hannah Baker, Miss Sadie Book, Miss Cora Alvis, Mtshabezi Mission, Bulawayo, Private Bag, So. Rhodesia, South Africa

Eld. Isaac O. and Alice Lehman, box 5263, Johannesburg, South Africa.

## INDIA.

Eld. H. L. and Katie Smith. Ruth Byer, Saharsa, Bhogalpur dist., B. & N. Wn Ry., India.

D. E. and Lottie Rohrer, Effie Rohrer, Anita and Gladys Zarger, Dauram Madhipura, N. Bhagalpur, B. & W. Ry., India.

Following not under F. M. Board.

Mr. and Mrs. D. W. Zook, Adra, B. N. R. India.

## Address of Missionaries on furlough.

Mary E. Heisey, Clayton, Ohio, R. R. 1.

Lewis and Elizabeth Steckley, 211 E. 7th., St. Abilene, Kansas.

## OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St., in charge of Geo. E. and Effie Whisler.

Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and Workers.

Des Moines, Iowa, Mission, 1194 14th., St., in charge of Eld. J. R. Zook & wife.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. 3.

Dayton Mission, 601 Taylor St., in charge of W. H. and Sussie Boyer.

San Francisco Mission, 3739-20th. St., in charge of Sr. Lizzie Winger, Workers.

Philadelphia Mission 3423 N. 2nd. St., in charge of Eld. Wilbur Snyder & wife.

## DAYTON MISSION.

We will endeavor to give one more report, the last one for the year that has passed away never to return. We can hardly realize how rapidly time is passing on. How swiftly the years of our lives are speeding us on to our destiny! O what a solemnity this brings to our hearts, as we consider the brevity of our lives!

In the natural world, generally, there seems to be nothing that is regarded by man of as great value as his life, yet there is nothing more uncertain in all the world. Just think, that which is treasured so highly and seems so precious to men as their lives is the thing that is least assured. O, then, how very uncertain life is!

To the children of men there is no experience so undesirable, no visitor more unwelcome, no enemy more feared in all the world than the monster, death: and there is nothing more certain in all the land. Is it not impressive to think that that which men would evade and prevent, if it were possible, is the most likely thing to occur in all the experiences of men. This solemn reality, we can see fulfilled on every hand. Well hath James said, chapter 4: 14: "For what is your life? It is even as a vapor that appeareth for a little time and then vanisheth away." Job also speaks in a like strain, chapter 14: 1-2: "Man that is born of a woman is of few days, and full of trouble, He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." How often and really have we not seen those scripture passages to be true in our own observation the last few weeks. We were called into different homes where bereavement and death had come.

In the midst of life there is death. In the bloom of health there cometh decay.



yes, in the presence of infancy there is the hand of death. Several weeks ago we were called into a home of mourning on our street a few squares south where death had entered so very unexpectedly. A little boy of a little more than eight years of age, was pushed over in a quarrel, by a boy older than himself striking his head on a stone, causing a fracture of the skull. About two days later his little life, as a flower as it may have appeared, was suddenly cut off from the activities of this life, never to return. Who would have thought that little life to be so near its close, as they might have seen those childish feet running to and fro that morning just previous to that fatal occurrence?

Also a few days ago a rap was heard at our door. As the door was opened there stood a man of our acquaintance, having once lived near the Mission, but now appears almost as a stranger. His countenance was sad and his heart heavy. His lips quivered as he asked us to come to their home and see his wife, as their baby had just passed away. This death in the midst of infancy was very unexpected indeed. In the afternoon at 4 P. M. of the preceding day, this little boy, in his innocence, like a little bud just unfolding, and facing all that might have appeared as a long and prosperous life, with his little baby hands brought a glass of cold water to the bedside of his sick aunt. Then with the same glass, he had gone to the adjoining room, pushed a chair to the cupboard and climbed upon it. He was able to reach a lye can that had been emptied, but was partly filled with water for using to break dish-water. The small quantity that remained this little child, so dear, poured into the glass, (that he had just used to please his dear aunt) and drank it. A little later it was discovered by his mama what he had done. I am sure the

feeling that pierced that mother's heart, can be better imagined than described. A physician was called, but his efforts were of no avail: by 9 o'clock A. M. the following morning that little bud of but 2 years and 24 days was cut down, and passed away like a vapor. Who would have thought that that little baby face with those large blue eyes as he left that bed side with his little glass, would a few hours later be pale in death, those little hands so active, be folded across his breast; and those little cheeks so rosy and so fair, be so waxy and pale by the so little expected embrace of death? O, the many we could refer to who have left the shores of time unexpectedly! The Lord said, "Be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24: 44). It is so sad to see how in the midst of the uncertainty of life, so many are so indifferent and neglectful as regards their salvation. O think of the solemn answers that will be given when God calls!

We are very glad for the definite leading and manifestation of the presence of our God with us, the past year. What we have done is indeed but little. It was the Spirit of our Lord that has worked with precious souls. We are thankful for all the Lord has wrought in precious hearts during the year whose history has now been made. But we are sorry that there were those who rejected light and were unwilling to take the narrow way with our Lord. We shall, by the help and grace of God, press our way on seeking those who will be saved.

Another feature in this report that I am so much pleased to reveal is the way in which our dear heavenly Father has cared for our temporal needs, as supplied by the kind, liberal offerings of His loving, obedient children. It is so encouraging to our hearts to see how willing and anxious our dear brethren and sis-

ters are to share, and co-labor with us in this so great, and responsible a work. We do thank you all, for all you have so cheerfully done for us. May you realize that He that has put this in your hearts, will greatly bless and reward you.

#### FINANCIAL.

Report for December 1916.

Balance on hand, \$73.76.

#### RECEIPTS.

Edward E. Engle, West Milton, O., \$1.00; In His Name, Abilene, Knas. \$2.00 Sr. B. F. Greenawalt, Mount Joy, Pa., \$1.00; Harvey Ebright, Cleona, Pa., \$1.50 In His Name, Martinsburg, Pa., \$10.00; Daniel Myers, North Hampton, O., \$10.00 A brother, Carland, Mich., \$ .50; a brother, Elizabethtown, Pa., \$5.00; Samuel Harley, Springfield, O., \$1.00; A sister, Springfield, O., \$1.00; Ray Asper, Springfield, O., \$ .25; A brother, \$ .25; Sr. Frank Jones, Carland, Mich., \$4.00; Mission Offerings, \$2.24. Total, \$113.60.

#### EXPENDITURES.

Table account, \$7.97; water bill and meter rent, \$3.20; electric light bill, \$1.54 gas, \$ .68; car fare, \$ .75; coal shovel, \$ .90; incidentals, \$3.29. Total, \$18.33.

Balance on hand Jan. 1, 1917, \$95.27.

#### POOR FUND.

Balance on hand, \$5.83.

#### RECEIPTS.

Fairview S. S. offering, \$13.95; Corvin Bentzel, Englewood, O., \$1.00 Magdalene Hunsberger, Caledonia, Mich., \$2.00; In His Name, \$1.00. Total, \$23.78.

Paid out \$20.70.

Balance on hand Jan. 1, 1917, \$3.08.

Provisions were donated by, Mary Taylor, Libbie Reighard, Albert Rohrer, Levi Moists, Elizabeth Dohner, Dora Reiter, Robert Taylor, Elsie Rohrer, Frank Etters, M. L. Dohners, Jesse Weiss, Isaac Engle.

We sincerely remain yours in the seeking of precious souls. Continue to pray for us, that the precious work may go on.

W. H. and Susie Boyer.

#### PHILADELPHIA MISSION.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy Holy Hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."

We come to you with the last report of this year's work realizing that the account of 1916 has been closed both in heaven and on earth. As we all look back over the ledger and balance up the account, how does it stand? If we were called before God to face our account of deeds, actions, and words spoken, could we say with Paul, "I have fought a good fight, I have kept the faith?" O how we need consecrated and sanctified men backed up by the power of Almighty God, and pure holy lives to lift up the Christ that all men might be drawn unto Him.

I praise God for the joy and peace that He gives to His faithful children. Many have been the changes that have taken place in the last year, but, thank God, our Christ never changes, but is in the presence of God interceding for you and me. O, how our hearts burn within us when we think of what God has prepared for those that love Him! How our hearts are made to rejoice when we think of our inheritance among them that are sanctified.

We feel to thank our dear country brethren for their liberal donations of provisions for the poor and needy of this place. The scripture was fulfilled for us that says. "Now unto Him that is able to do exceeding abundantly above all that we ask or think." I must say that the Lord blessed us, and supplied every need; the provisions began to arrive on Friday afternoon and Saturday morning to our surprise. When we had them unpacked we had forty-five chickens, about one hundred lbs., of meat, consisting of beef, pork, and sausage, about

two and one half bushels cookies, some layer cakes, and bbl., apples, dried fruits and vegetables and some clothing. Some of the brethren and sisters came in on Saturday afternoon and distributed baskets among the needy. In some places mothers were seen to weep; children were made happy. How true; It is more blessed to give than to receive.

Donations came from Mt. Joy, Elizabethtown, Rowenna, and Shippensburg, Pa. We want to thank the dear ones of Penna., and Ohio for their gift of love to us for our individual use consisting of chickens, canned fruit, balogna etc. May the Lord richly bless the giver, and the gift, that it would not only supply the temporal need but also may be the means of winning souls to Christ.

On Sunday, Dec. 31, we had an All-day meeting. The attendance was good: some of the brethren and sisters from country districts enjoyed the day with us.

The Lord was with us and blessed our meeting. Many good truths were presented by each speaker. We must say the day was spent to the honor and glory of God. It seemed as though the meeting was a little like the marriage feast at Cana, the best of the wine was served last when Bro. Joe Smith delivered a sermon on Christ before Pilate, after which Bro. S. G. Engle gave an invitation to those that realized their need of Jesus in their soul and life to begin a new year. Three young girls came out to accept Christ and forsake their sins.

How blessed it was to see them put their sins under the blood just as the old year went into the past, and step into the new with joy and peace in their soul. There were also two sisters came out for definite help. One sister was anointed for healing.

We feel to say the last day of nineteen-sixteen was spent to the glory of

God, and may we not only spend the last day but our prayer is that each one of us may spend every day as though it was our last looking for Jesus to come to take us home to glory.

We, as a band of God's children of Philadelphia wish our dear faithful brethren and sisters a Happy New Year. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Praise God. Amen.

#### FINANCIAL.

Report for December 1916.

##### RECEIPTS.

Bro. Abram Hess and wife, Mt. Joy, Pa., \$2.50; Bro. David Eyer, Rowenna, Pa., \$2.00; Bro. Aaron Booser, Elizabethtown, Pa., \$5.00; Bro. W. L. Kreider, Palmyra, Pa., \$5.00; Bro. Shoalts, Can., \$1; In His Name, Washington Boro, Pa., \$5.00; Bro. H. A. Miller, Martinsburg, Pa., \$5.00; Bro. Kincaid, Phila. Pa., \$ .50; Bro. David Brehm, Hummelstown, Pa., \$5.00; Bro. D. R. Eyster, Thomas, Okla., \$10.00; Bro. D. L. Musser, Shippensburg, Pa., \$5.00; Bro. John Herr, Cambridge City, Ind., \$5.00; Conoy S. S. Pa., Provisions and \$2.00; Bro. C. W. Hock, Chambersburg, Pa., \$5.00; Sr. Silverthorn, Springfield, O., \$2.00; Mrs. J. W. Snider, Medford, Ore., \$5.00; Bro. S. M. Basich, San Francisco, Cal., \$5.00; Bro. Roy Grisso, New Carlisle, O., \$1.00. Total, \$76.00.  
Balance on hand Dec. 1, 37.54.  
Total receipts, \$113.54.

##### POOR FUND.

Bal. on hand Dec. 1, \$8.28.  
Offerings for poor fund, total, \$15.24.

##### EXPENSES.

Table account, \$16.93; incidentals, \$5.52; car fare, \$4.97; stationery, \$ .46; towels for Mission, \$ .70; gas, \$2.00; spent for poor: clothing, and provisions, \$28.52. Total expense for Dec., \$59.12.

Total amount received with poor fund, \$128.74.

Bal. on hand, Jan 1, 1917, \$69.62.

## OTHER DONATIONS.

A box from Bro. and Sr. Herr, New Carlisle, O., containing 13 cans preserves, chicken, butter, cakes, meat etc., Leona Detrick, North Hampton, O., groceries and other articles.

Mt. Joy sewing circle, 76 ready made garments, 3 quilts, 1 bbl., clothing from Elizabethtown, Pa.

We feel to thank our dear friends for these tokens of love, and may God richly bless you and keep you faithful till He comes.

In His service,  
Wilber and Elizabeth Snider.

## DES MOINES MISSION.

The Lord is with us and the new mission building is advancing nicely, although the severe cold weather has retarded the progress somewhat for nearly two weeks, but a few days of good weather will put it under roof and then the work will advance unhindered.

We had a most beautiful Christmas service for our Sunday School. No Santa Claus in evidence, but beautiful recitations and songs and hymns appropriate for the occasion. Every body seemed happy and delighted in the thought of Jesus.

Report for the month of December. 1916.

## RECEIPTS.

Fred Keisel, Fenton, Ill., \$5.00; Harriet Kohler, Mansfield, O., \$2.00; Grantham S. S., Grantham, Pa., \$8.34; Martinsburg, dist., Pa., \$10.00. Total, \$25.34.

## EXPENDITURES.

Electricity, \$1.50; gas, \$2.55; coal, \$14.50; table supplies, \$29.50; incidentals, \$1.88. Total, \$49.93.

Bal. due Mission Jan. 1, 1916, \$24.59

We need your prayers and co-operation. We certainly appreciate the loving donations that came for the Lord's work at this place. How beautiful for

brethren to work together in the great harvest field for souls. Then the Lord can bless and prosper the work. May this co-operation continue till Jesus comes to reward His servants.

God be with you all for Jesus' sake.

Yours in the love of Jesus,

J. R. and Anna Zook.

## ZION MISSION, CHAMBERSBURG, PA.

We greet you in Jesus' precious name and wish you all a Happy New Year, but above all we wish for you the peace of God in the soul, which passeth all understanding, praise His name. When we remember the wonderful mercy of God and what He has done for us, that we can be redeemed from corruptible things of the world how thankful we should be. When we see so many out on the broad road and so steeped in sin we can be so glad that we let Him have His way with us. O it grieves our hearts to think that Jesus is soon coming and so many are not ready to meet Him in the air: we also see the falling away. We feel to pray, O hasten Thy coming, precious Lord: Come quickly. But Oh the multitude that is away from God! Where will they appear!

So we praise the Lord for the will He has given us to go thru with Him.

The time of our revival meeting has now come. Last evening the meeting started. There was conviction on the people and one soul came to the altar and went thru. We believe God for great things to come in the coming weeks.

We sincerely thank all of those who have helped in the support of the work here. We appreciate the kindness of all greatly. Pray for us.

## FINANCIAL.

Balance due Mission Nov. 1, 1916. \$23.73.

## RECEIPTS.

Bro. and Sr. Clark Hock, \$3.00; Sr. Fannie Engle, \$ .50; Mechanicsburg S. S., \$15.35, 1200 Kinsey St. Abilene, Kans. \$2.00, Bro. D. L. Gish, Mt. Joy, Pa., \$5.00; C. N. Hostetter, Washington Boro, Pa., \$1.00; Bro. and Sr. Jacob Byers, \$3.00; Sr. Tobias Wenger, \$1.00; A sister, \$1.00; Mission S. S., \$13.62; Bish. D. R. Eyster, Thomas, Okla., \$10.00. Total, \$55.47.

## EXPENSES.

Light, \$2.43; provisions, \$9.49, due Mission, \$23.73. Total, \$35.65.

Balance on hand Jan. 1, 1917, \$19.82.

## OTHER DONATIONS.

Mt. Rock Brethren 15 sacks flour.

A. O. and Elizabeth Wenger.

Calif., S. S., Treasury, \$20.00; In His Name, Abilene, Kans., \$2.00; S. S. Sollenberger, Chambersburg, Pa., \$3.00; Hall Offerings, \$36.40. Total, \$91.40.

## EXPENSES.

Table Supplies, \$22.10; car fare, \$12.30; home incidentals, \$1.83; coal, \$2.10; hall rent, \$30.00; house rent, \$18; hall expenses, \$7.40; gas, \$3.75; poor, \$1.40. Total, \$98.88.

Balance December 1, 1916 \$11.17.

Balance January 1, 1917, \$3.69.

Half crate of eggs from Tulare, Cal.

Jesse W. Wenger.

3739-20th. St., Jan. 3, 1917.

## SAN FRANCISCO MISSION.

Dear readers of the VISITOR:—

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

One more month has passed, and the word has been given out to many hundreds of people as they throng the streets of this wicked portion of the city, and while we do not see great visible results, yet we have the promise that His "word shall not return void." We have been permitted to pray with a number during the month; many of them go away and we never get to see them again but we trust the work wrought in their hearts may tell for eternity.

We are now entering in upon the responsibilities of a new year, and we trust by your prayers and God's help, we may be able to improve the days, which are so swiftly passing by, to the honor and glory of God, and to the salvation of many precious souls.

## FINANCIAL.

## RECEIPTS.

Report for December, 1916.

Home Mission Board, \$30.00; Upland,

## BUFFALO MISSION.

As words of greeting we will give the word of God found in Psa. 25. These precious promises are a source of great comfort and encouragement to our hearts. And we are happy to say we have been experiencing something of the blessed experience herein expressed.

May all who have shared in supplying our temporal needs be abundantly blessed for their interest thus shown. We are encouraged in the Lord. Indeed we have many tokens of His favor and blessing. But we need the united prayers of all of God's children. Seemingly we are in trying and perplexing times. These are not only days of worldliness and formality among God's professed people, but they are also days of spiritual activity. It means so much to keep one's ears closed to all the conflicting voices that clamor for recognition, and to follow our infallible Guide the word of God.

There has been an encouraging interest in the work in general, but we are not seeing definite results as we would like. We desire an interest in the prayers of all God's children that we may have divine wisdom that our conduct on every line may meet with God's approval

**FINANCIAL.**

Report for December, 1917.

Balance on hand, Dec. 1, \$31.65.

**RECEIPTS.**

John Ehlers, \$4; Alfred Davis, \$1; Albert Davis, \$1; Laban Climenhaga, \$5; Charley Wright, \$2; W. F. Augustine, \$10; Wm. Charlton, \$1; I. H. N. \$1; Bennie Winger, \$1; Sr. Fanny Heise, \$5; Sr. Anna Plum, \$1; Charley Winger, \$1; Vema Ott, \$1; Sister Martin, \$1.

**EXPENDITURES.**

Gas, \$2.40; light, \$1.26; coal, \$14.75; groceries, household, etc., \$25.64.

Balance on hand, \$23.60.

**PROVISIONS DONATED.**

D. V. Heise, basket of fruit and chicken, Edwin Lewis, apples.

Your Bro. and Sr. in Christ,

Geo. S. and Effie Whisler.

25 Hawley St.

**PALMYRA, PA.**

In accordance with arrangements made with Eld. Jacob Martin, of Elizabethtown, Pa: who was willing to be used of God in showing the people of this town and community "The Way of Salvation," a protracted meeting was started Dec. 17, 1916, continuing until Jan 2, 1917., Eld. Martin remaining with us until Dec. 29, when the home ministry took charge. The brethren used plainness of speech declaring the blessed Gospel in its simplicity, determining to know nothing among us save Jesus Christ and him crucified. Eld. Martin's theme in connection with each text used was "What is man?" showing the need of repentance and faith in the Lord Jesus Christ as the Lamb of God who taketh away the sin of the world, who satisfied God's justice, being delivered for offences and raised again for our justification.

God's people were encouraged and testified to the power of God to save and

keep saved. Sinners were convicted, three precious souls yielding and accepting Christ as their personal Savior, while too many refused to heed conviction's warning voice, and turn away from sin's erring path.

Let our prayers unitedly ascend to God that He may richly bless the brethren who so faithfully labor in preaching the glad tidings of Salvation, and let us follow them as they follow Christ.

Cor.

**AIR HILL, NORTH FRANKLIN, PA.**

Our fall communion services were held Dec. 3, and were well attended. A series of meeting was held, conducted by Bishop C. N. Hostetter of Washington Boro, Pa., following the communion services.

The meetings were very interesting and well attended, and we believe were up-building to the children of God. Some were deeply convicted, but would not yield to God; but we are glad and give God the glory for the one that did yield. Of one thing we are sure, we are to sow the word whether people believe or not, and, we believe, the word was sown and God only knows how much fruit it will bring forth.

The meeting closed Dec. 16. We believe many were strengthened in the faith and encouraged in the Master's service.

Yours in love,

A. W. Oberholser.

Chambersburg, Pa.

**FAIRVIEW, OHIO.**

Dear readers of the VISITOR:—

Greeting in Jesus' name.

During the fall months our church at Fairview was remodeled: the building

(Continued on page 23.)

## PUBLISHER'S NOTICE.

To Subscribers:—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the authors name will receive no recognition.

3. Communications for the Visitor should be sent to the Editor at least ten days before date of issue.

## GRANTHAM, PA., JANUARY 22, 1917.

NAMES AND ADDRESSES OF THE  
TREASURERS OF THE DIFFERENT  
BOARDS.

Foreigns Missions:—P. M. Climenhaga, Stevensville, Ont.

Home Missions:—D. R. Eyster, Thomas, Okla.

Beneficiary and poor:—Wm. McCulloh, Morrison, Ill.

Executive Board:—Amos Wolgemuth, Mt. Joy, Pa.

What a pity that Livingstone could not have enjoyed the facilities of modern Africa! But "lest we forget," every locomotive has been preceded by a Livingstone. The missionary blazes the trail for the merchant.

## MARRIAGES.

MANN.—HEISEY.—On Jan. 6, 1917 Bro. Graybill J. Mann and sister Lizzie L. Heisey were united in marriage at the home of the officiating minister, Bish. C. N. Hostetter.

Fischer.—Baker.—Married, January 3, 1917, at the home of the bride's parents, Bro. and Sr. J. F. W. Baker of Batteaux Ont., their daughter Anna C. Baker to Arthur A. Fischer of Hamilton, Ont, Charles Baker, officiating.

FLAWD.—DUPLER.—Married, at the home of the officiating minister, Eld. Jacob N. Martin, Elizabethtown, Pa., on Christmas morning, Dec. 25, 1916, Roy Flaud and Emma Dupler, all of Lancaster Co., Pa.,

SOLLENBERGER.—MOIST.—On Dec. 20, 1916, at the home of the bride's father, Bro. John F. Moist, Clayton, Ohio, there occurred the marriage of his daughter Sr. Ianthé M. to Bro. Cyrus Sollenberger of Hope, Kansas, Eld. M. L. Dohner officiating.

BRENEMAN.—SHENK.—On Thursday morning, Jan. 4, 1917, at the residence of the officiating minister, Bish. H. B. Hoffer, there occurred the marriage of Daniel F., son of Mr. and Mrs. Jacob Breneman, to Lena S., daughter of Mr. and Mrs. Clayton Shenk all of Lancaster Co., Pa.

## OBITUARY.

WITMER.—Sr. Amanda Witmer of Elizabethtown, Pa., was born September 8, 1874, died Oct. 17, 1916, aged 42 years, 1 month and 9 days. Sister Witmer was a member of the Brethren in Christ a number of years, starting in the Christian life early in life. There remains one sister, Martha, of Elizabethtown to survive. Funeral services were held at the house, Rev's J. N. and Abner Martin officiating. Text Genesis 43: 14 latter clause.



**CLEVERSTONE.**—Sr. Catherine Cleverstone of Greencastle, Pa., died on Dec. 22, 1916, at Hagerstown, Md., at the home of her daughter where she had gone to spend Christmas, aged 78 years, 4 months and 17 days. Deceased was a life long member of the Brethren in Christ church. She is survived by six children, three sons and two daughters. John and George of Illinois, Mrs. Catherine Forney and William of Hagerstown, Md., Susan of Pittsburgh, Pa., and Mrs. Anna Leibeck of Mechanicsburg, Pa., also two sisters, Elizabeth Stamey and Mary Stamey of Greencastle, Pa. Funeral services were conducted at the Brown's Mill church by Bish. Jerome Funk.

**HOSSLER.**—John Hossler died at the home of his son, George Hossler, in Elizabethtown, Pa., Jan. 2, 1917, aged 72 years, 11 months and 26 days. Funeral was held at Elizabetht'n M. H. Bish. Levi O. Musser and Eld. John Brinser, United Zion Children officiating. Text II Kings 20: 1. Interment in Elizabethtown cemetery.

#### MY FAREWELL.

My earthly home adieu! Adieu!

My earthly friends farewell to you  
My bosom friend and son good-bye!  
Jesus calls me, let me die.

I've been with you for quite a while.  
You always met me with a smile.  
Jesus calls me from on high,  
Now dear friends, a long good-bye.

**PETERMAN.**—Catherine Peterman, relict of the late Samuel Peterman, died on Saturday, December 30, 1916, at the home of her brother, Solomon Cober, Puslinch twp., Ontario. Deceased was the daughter of the late Mr. and Mrs. Jacob Cober, and was born on the farm on which she died 78 years ago. Deceased was a member of the Mennonite Brethren, and died happy in the Lord. She is survived by the following brothers and sisters. Solomon on the old homestead, John on the farm adjoining, Isaac, Waterloo twp., Mrs. Benjamin Witmer and Mrs. George Witmer, Huron Co., Mrs.

Mary Witmer, Waterloo twp., Mrs. Amos Gingerich, Elkton, Mich., Mrs. Jonas Detwiler, Kitchener, Mrs. Matilda Holm, Waterloo twp. The funeral services and burial were held at the Union church, Puslinch. Services were conducted by Rev. Benjamin Shantz, Mennonite, and Eld. Nathaniel Wildfong. Text II Kings 20: 1: "Set thine house in order for thou shalt die and not live."

**JOHNSTON.**—Lydia Johnston was born in Welland Co., Ont., Oct. 7, 1841, and departed this life, Dec. 25, 1916, aged 75 years, 1 month and 18 days. She leaves to mourn her departure eight children, twenty-six grandchildren and eight great grand children. She suffered greatly for five days but she bore it with Christian resignation, leaving a blessed testimony that she has fallen asleep in Jesus. In the year 1872 she was converted and united with the Mennonite church, but in the year 1887 she, with her husband became identified with the Brethren in Christ. Her husband served as a deacon till he was called to his reward and she followed after having lived a widow for some time always having a desire to follow her Savior. Funeral service was conducted by bishops John A. Stump, and J. N. Hoover of West Milton, Ohio. At the home reading Psalm 23, and at the church using Rev. 14: 13: "Blessed are the dead who die in the Lord." Interment in nearby cemetery.

#### O SINNER!

By RUSSEL FIRESTONE.

O sinner haste to the loving call,  
And come to the throne of grace;  
That you at the Savior's feet may fall  
That you He could embrace.

Many honors you might attain  
And many glories win.  
But all your living will be in vain,  
If He is not within.

And when you're on your death bed fast.  
You then will know it is too late,  
And grace will be forever past  
When Death doth open Kell's wide  
gate.



## SUBSCRIPTION CREDITS.

JAN 1, TO 16, 1917.

Renewals and new, paid for at the one dollar rate.

C. S. Wingert, Agnes Lesh, M. S. Brinser, Sue Bowman, Henry Doutrich, Wm. Mell, M. A. Boyer, E. H. Charles, C. W. Hershey, E. B. Hershey, A. J. Blust, Wm. Kyle, John Roland, Daisie Kitch, Susanna Lebeck, Mrs. John Kindig, Sara C. Wismer, Adam Fishburn, Mrs. A. D. Hoke, Henry Winger, Jesse Winger, B. J. Winger, Mary Ann Kensinger, H. G. Wingard, Levi Markley, Sam'l Eshelman, A. L. Shank, A. H. Wingert, A. L. Book, Anna Blagg, Mrs. I. L. Brubaker, Sam'l Kauffman, J. M. Gish, Ray Witter, Mrs. A. G. Gish, H. Kauffman, Fannie Hershey, Mrs. Jacob Longanecker, Harris Hostetter, C. N. Hostetter, (Bro. Hostetter donated \$5.00; to the Visitor fund last summer) Noah L. Heisey, John P. Heisey, John Hux, Judith Main, Elizabeth Zook, S. L. Herr, Jos. G. Baker, Christian Cridner, Mary A. Hoover, (Sr. Hoover pays for five others at the 75 cent rate) Mrs. Sylvanus Doner, A. D. Wingert, Maggie Karper, Barbara H. Meckley, G. C. Cress, J. A. Stump, Mary E. Lauver, M. L. Brandt, Mabel Pritz, Clayton Pritz (paid by their mother, Hettie Pritz at 75c rate) Clarence Snoke, Mrs. J. W. Ellenberger and benevolent, \$1.00; Robert Taylor, Florence Brumbaugh, Nettie Boll, Christian Hodel, E. M. Smith, E. W. Tyson, Bertha Doberer, Anna B. Kuhns, Jacob George, J. E. Landis, Ira H. Herr, Mary Peifer, Wm. Shank, Pearl Rockfield, Geo. Culley, Mrs. David B. Cassel, Maud Frost, Mrs. Jesse Wise, Mrs. Henry Bolton, Hannah Srigley, John Scheafer, Mrs. Levi Karges, Mrs. Henry Timm, Allen Witmer, Josephus Baker, Sarah Good, Amos R. Good, Mrs. Ralph Keagy, Wm. Millan, S. O. Wenger.

Those paid at the \$1.25 rate.

J. O. Wenger, B. E. Brooks, A. O. Zook, P. W. Goodling, Philina Dambaugh, Catherine Lehman, Christina Stover, Ira Zeiders, John Stauffer, Henry Baum, Kate Wolf, J. B. Funk, Harvey Ebright, A. O. Brandt, Mrs. B. L. Kreider, Henry Books, Mrs. S. B. Funk, David Wenger, Mrs. I.

Basehore, C. F. Gruber, Harrison Hostetter, Jonas Kreider, Mrs. Levi Bomberger, Harvey Light, H. A. Keyes, Dan'l Brubaker, Reuben Brubaker, Philip Baum, Henry Roland, Sam'l Whisler, S. A. Whisler, W. D. Betz, B. F. Thuma, J. L. Myers, Mrs. John Snell, Floyd Sweet, Edward Bulgriene, John K. Landis, H. F. Rosenberger, J. Q. Hunsberger, W. C. Rosenberger, F. D. Garis, G. D. Tyson, Lizzie K. Moyer, Mrs. H. P. Worman, Jos. D. Garis, H. G. Landis, E. C. Rosenberger, H. S. Detwiler, F. K. Bowers, Salome Leister, E. Overpeek, M. B. Benner, M. M. Conner, Matilda Shelly, Amanda Snyder, H. B. Stout, Walter Smith, Hiram Weaver, Sol. Gingerich, Nancy Bretz, L. L. Hoffman, J. N. Engle, Christ Melhorn, Jacob Shook, Jacob L. Heisey, Annie Cordell, John A. Nigh, Ira Smith, H. E. Cassel, Jacob Whitehead, Mary R. Dohner, Wm. O. Kanode, Mart Daughtery, B. C. Hostetter, Walter A. Rife, Mrs. Luther Dengler, Annie N. Wenger, M. H. Oberholser, H. O. Wenger, Alfred Rotz, Nancy Gayman, C. W. Hock, Simon G. Baker, D. W. Brehm, Jos. O. Wenger, B. S. Wenger, Mary Jane Coppersmith, A. D. Haldeman, Simeon Gingerich, Jos. Dohner, Eliza Winger, Sue Breneman, M. L. Dohner, Mrs. H. Sotsing, L. L. Moist, Benj. Cassel, Elizabeth Dohner, Mrs. Jos. Harshbarger, M. M. Haines, Elmer Hoke, M. Hodel, B. B. Engle, Mary Dull, A. H. Wenger, J. B. Knupp, Barbara M. Sites, Ephraim Hershey, W. Shradley, Mrs. Fannie E. Hess, Alice A. Frey, Mrs. Amos Hykes, J. A. Marsteller, Anna C. Yoder, S. L. Groff, John H. Brandt, C. Z. Hess, Mary Good, E. E. Hess, Annie Hess, J. Z. Miller, Benjamin Johnson, Bertha Ryan, Leah Ulery, Ethel Haulman, John E. Hershey, J. Will Keefer, E. M. Brandt, Fred Gedke, Henry Haase, Mary Wenger, Harry C. Myers, Sam'l Cassel, Franklin Smith, J. C. Dick, Solomon Cober, Susanna Cober, Ralph Elston, J. R. Cober, Mrs. John Hisey, Mrs. P. C. Doner, John Fisher, Naomi Asper.

## MISCELLANEOUS.

Albert Baker, \$1.50; P. H. Zendt, \$1.50; Mary Bruckhart, \$1.50; Harry Stauffer, \$1.50; Pauline Heberling, \$1.50; J. D. Books, \$1.50; Daniel Roland, \$1.50;

**FAIRVIEW, OHIO.**

(Continued from page 19.)

was enlarged,—several Sunday School rooms built and a furnace installed.

Upon the completion of the work our love feast was held Dec. 2 and 3. Bro. V. L. Stump and Bro. O. B. Ulery assisted in these services which were a blessing to us.

Following this, our revival meetings were held, continuing for three weeks. Bro. W. H. Boyer was with us declaring gospel truths very earnestly. A number were encouraged and helped in these meetings, among them several who had been in a back-slidden condition, who were made to rejoice in the knowledge of sins forgiven. The Sunday afternoon prayer meetings were indeed prayer services in which souls called on God in their need and found peace.

We rejoice to see the hand of God still working among us. Since our last report there have been several definite cases of divine healing among our members in which the Lord has blessedly answered prayer. To Him be all the glory.

Our Sunday School was again re-organized. We are sorry to lose two of our

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Annie Hurst, \$1.35, Barbara Book, \$3.00; Geo. Frey, \$1.50; David Free, \$1.75, O. B. Herr, \$1.50; C. S. Herr, \$2.00; A. B. Musser, \$1.50, J. L. Wenger, \$1.50; Benj. Hoffman, \$2.00; Enoch McCorkle, \$3.00; Lydia Heisey, \$3.00; C. N. Hershey, \$1.50 Jesse N. Lehman, \$1.50; N. Z. Hess, \$1.50 Ab'm M. Hess, \$1.50; Samuel Harley, \$2.00; O. B. Ulery, \$2.50; Martha H. Witmer, \$1.50; John Reichard, \$1.30; Henry Schaefer, \$1.20; A. J. Heise, Visitor Fund, \$10.00; Anna Myers, Visitor Fund, \$2.00; Susan Beck, \$ .25; which puts her into the \$1.50 rank having paid \$1.25 before. (What if there would be 99 more who would be moved to follow Bro. A. J. Heise's example! Or even to be moved to the extent of \$5.00,—how it would help.) Elizabteh Thuma, \$2.00.

Sunday School workers who will make their home in Kansas, but Fairview's loss will be Rosebank's gain. Our best wishes go with them. Alma Cassel.

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**ELKART, IND.**

On Nov. 18, 1916, Bish. J. N. Hoover came to this place to attend our love feast, Eld. J. W. Hoover of Canada had also come the week before and remained for the feast. We had a blessed time together, a time which will be long remembered. J. W. Hoover left soon for his home, and J. N. Hoover continued the meetings, preaching the word with power, locating sin by the Spirit. Conviction fell on some leading them to make their consecration complete. Sinners also came home to God, and those who took the way. Surely we met in such a gracious way. It was marvelous how the Lord gave them the infilling of the Holy Ghost. We surely feel to thank our Father for what has been done.

On the 17th., we commenced at the Lock church. This meeting continued some over two weeks without any visible results: all stood out against their conviction, but we believe our brother could go home feeling that he was free from the blood of those who were permitted to attend those meetings. Thus another series of meeting has gone into history, and only eternity can and will reveal what has been done.

J. A. Stump.

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**MT. ROCK, PA.**

As had been announced a protracted effort was made at Mt. Rock church, N. Franklin dist., Pa., beginning Dec. 17, 1916, continuing two weeks. Eld. J. A. Climenhaga had charge of the meetings, and as they progressed the attendance increased.

Two souls found peace during the time of the meetings, one being a man seventy five years old who came thru real bright. Several souls came forward for a deeper work of grace. Quite a number of faces bore evidence of being under deep impression, others showed there was deep conviction. Many seemingly are waiting for a more convenient season.

May the Lord bless Bro. Climenhaga abundantly and give divine wisdom to the church in caring for the new born babes.

D. H. Wenger.

Shippensburg, Pa.

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### ABILENE, KANS.

The Kansas Bible conference convened at Abilene, Kansas, Dec. 27, lasting three days. The weather was ideal and every session was well attended. The note books in evidence gave proof that the interest was good.

The program was especially strong; and able speakers discussed the subjects. The devotional periods at the beginning of each session were led by different brethren and were inspiring.

Bish. J. R. Zook gave two addresses on the "Inspiration of the Scriptures" proving that the Word was God-given.

Three addresses were given on "The Grace of God" by Elder J. G. Cassel. In the first number, "The Grace of God and Sin," the key text was "Where sin abounded, grace did much more abound" (Rom. 5: 20) showing that God's grace is greater than sin.

In the second number, "The Grace of God and the Law:" the key text was, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2: 21), showing that under the law the command was "Do and live," but under grace we are to "Believe and live."

In the third number, "The Grace of God and the Christian Life," two key texts were used, "And God is able to make all grace abound toward you: that ye always having all sufficiency in all things may abound to every good work" (II Cor. 9: 8), and "My grace is sufficient for thee" (II Cor. 12: 9) showing that there is abundant grace for the believer for every circumstance in his Christian life.

Elder J. R. Eyster discussed "The Life of Christ" from three view points 1st. Infancy, 2nd., ministry, 3rd., Seven sayings.

Eld. Homer G. Engle gave two helpful talks on the book of Galatians giving the history of the church and then discussing the letter itself.

The Kansas Bible conference has become an established institution. We thank God for it for this period is always one of fellowship, instruction and creates a greater love for God's Word.

Cor.

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### FROM INDIA.

Dauram Madhipura, India,

December 4, 1916.

Luke 2: 11, "For unto you is born this day in the city of David a Savior, which is Christ the Lord." Yes, the Savior has been born. The good news and glad tidings have come. The angel with the multitude of the heavenly host sent forth the proclamation by praising God and saying, "Glory to God in the highest and on earth peace, good will toward men."

For unto you, unto who? unto every body, praise God, is born the Savior, not only born but shed His blood and died on Calvary for our sins and was raised again for our justification.

For who? for who-so-ever will. Ask the Hindu how to get relief from your

load of sin and if you are not a Hindu he will have no way for you, but will tell you the shastras are only for the Hindu's. But if you are a Hindu, first he will tell you to go bathe in the Ganges river and take as an offering wood, light rice, sweet meats, cloth, and garlands of flowers, and having called the fish, frogs, alligators, water snakes and leeches, offer it to them.

If the seeker lets it be known that he has received no benefit, but his burden has only become heavier, he is then told to worship the idols in the temples.

Next he is told to go on pilgrimage to one of the largest temples. Iron shoes with nails in the soles are put on the feet: a heavy blanket is given him to wear so the nails in the shoes will pierce his feet all the more. Thus he starts on his long journey. He reaches the place, dirty, hungry, tired, with sore feet and a heavier burden of sin.

On entering the temple he sees lying before the idols, dead men that have sacrificed their own lives to them. Fakers sitting on the dead men worshipping the idols, the most horrible hideous looking things.

But now he is told to concentrate his mind on one of the idols. So he chooses to worship Vishnu because he is told that, that idol will give him salvation. He sits down and counts his beads over and over again. Finally some one else comes in and tells him he must not worship Vishnu, for he will become angry with you and cast you into hell. Again he is very much troubled and bewildered but his former instructor encourages him to continue worshipping Vishnu, for he says he is the one that will give you salvation. With faint hopes he perseveres on.

Next he follows the multitude that has come to the temple to worship to the midon that is surrounded by a wall: inside of this wall is another wall and the

two are connected by steps of stone leading from one to the other. The road that leads up to this midon is very wide and covered with crushed bone of human beings. On either side are large trees, quaint little houses of stone, and gates opening into the compound of temples. The air is filled with the stench of dead bodies and the wild dog and jackall from the jungle are busy devouring them.

Nearby is a lake, which contains alligators and crocodiles with wide open mouths ready to devour any baby girl that its mother might desire to throw in or any old father or mother that the children may be weary in supporting.

Soon the midon is reached but the man with the great burden of sin becomes all the more disgusted with the vain things he sees and hears. He turns away disappointed with sore feet, weary body and troubled heart. He decides to search for some one to bind up his wounds. While in his search he meets a little band of people called Christians. He stops awhile and listens then a tract is handed to him that tells of Jesus and His love; of His power to save from sin. O he exclaims this is what I want, and thus he finds Jesus as his Savior. Disappointed? No, for there is none other name under heaven given among men, whereby we must be saved, alone in the name of Jesus.

Pray that these precious souls that are living in darkness may receive the light and accept Jesus before the door of mercy is closed.

Yours for Christ,

M. Effie Rohrer.

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The whole logic of evangelical truth is give, give, give; and were our environment less freighted with selfishness, the music of God's benevolence would find a golden chord of harmony in our hearts.

# IN LOVING REMEMBRANCE OF BISHOP W. O. BAKER.

"How are the mighty fallen!" (II Sam. 1: 27).

"Know ye not that there is a prince and a great man fallen this day in Israel?" (II Sam. 3: 38).

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me" (II Sam. 1: 26).

When I received the VISITOR this evening and looked over the obituary columns it was quite a surprise to me to learn that our beloved brother, Bishop W. O. Baker, had passed to the great beyond. Looking back to the time when I first met him a number of things came to my mind, and I trust it will be profitable to mention a few of them.

The first time that I met him was at the Cross Roads Conference in 1903. It was the first conference I ever attended, and I shall never forget some of the impressions received there. Bishop Baker was one of the oldest bishops in attendance, and, no doubt, the best educated man in the Brotherhood, yet he was as modest and unassuming as the most humble brother. I met him again the next year at the conference held near Stayner, Ont. Here he was elected moderator. I can yet see him standing there with tears rolling down over his cheeks as he asked for the prayers of the conference that he might efficiently fill that important position. I have met him since at several conferences and love feasts and heard him preach. How we all enjoyed to listen to him as in clear and simple English he preached to us the Word of Life. As we met him from year to year at the different conferences we felt like a certain brother once expressed it, that he feared each conference might be the last one that we would have Bish. Baker with us. The last time that I met him was at

the conference at Highland, Ohio, in 1911. I shall never forget some of the expressions he used. In one of his testimonies he said there was a time in his life when he looked up every Bible reference on holiness that he could find and by the time he got thru he had an experience which he did not have before. O, that more would follow his example and take the Bible instead of man's ideas. Speaking of pride he said. "Pride is a plant that has its root in the heart and blossoms on the outside. When the root is removed the drops."

Bro. Baker was not only a preacher and wise counsellor, but also an able writer. It is a sad fact that many of our young members do not even know that he is the author of several pamphlets treating on different phases of the doctrines as taught by our people. In clear and forceful language Bish. Baker sets forth the scriptural teaching on Feetwashing, Baptism and Sanctification. He has also written a number of articles for the VISITOR, many of which would be interesting reading to-day. It is a pity that his writings are not more widely read. I am glad that while I was yet unconverted some of his writings fell into my hands and served their purpose in making me acquainted with the doctrine of the church and causing me to love them. Bro. Baker is gone but his work is not forgotten. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13).

P. J. Wiebe.

Lordsburg, Cal., Jan. 1, 1917.

Eld. T. A. Long informs us that their post office address is changed from Victoria, Texas to Salem, Texas. Friends writing to them please note the change.

## A BROTHER'S CONCERN.

Dear readers of the VISITOR:—

I greet one and all in the precious name of Jesus.

I have for quite a while felt convictions to write to the VISITOR, as I enjoy reading the testimonies, it throws an obligation on me.

I wish to praise my God and magnify His holy name for all He is to me. He is the rock of my Salvation my Strong and Mighty tower.

I praise Him for calling me when I was far away from Him wandering on the paths of sin. I thank God, thru the influence of praying parents I was brought back to the fold again as was the prodigal son.

He has pardoned me of all my transgressions and remembers them no more; and He has washed my soul in His own precious blood. O when I think of that precious blood, somehow my heart goes up towards my God filled with gratitude to think that it was spilled for me, one of the lowest of sinners.

But, bless God, it cleaned me up from head to foot. It started on top of my head and set the part in the middle, and went on down to the lips, which it has cleansed from cursing and swearing, and smoking. It has taken the cigar with the desire entirely; it has taken the shining collar with the tie, and, my dear friend, it has not only worked on the outside but on the inside likewise. It has cleansed a black and wicked heart and filled it with joy and even praises to our God.

I praise the Lord for the way He has led me thus far, how He brought me on the narrow way, the simple, plain, gospel way. I love the fellowship of the brethren and communion of the saints. I love to speak with holy men filled with the Holy Ghost.

Somehow the things that I see and hear as I go to and fro in life give me new thoughts. When we see men and women with sound minds, clear understandings, serving the god of this world, it makes one feel sad to see the condition, and probably some who profess to know the blessed Savior and really know nothing of His wondrous power to save.

There is one thing heavy upon me which I am loth to write about, but yet, while I have seen the condition time and time again I may perhaps throw out a warning. It is impurity in the flesh. My heart is saddened to look on the conditions as they exist in these last days. It seems to me as if the Almighty God had stood back and taken His hands off the thing and says, Let it go as it will, I have done my part, whosoever will can be free thru the blood of my dear Son. Oh my dear reader I wish I could but speak it forth, and pen it down the way this thing has been shown to me. I wish I could move every minister of the gospel to warn against this sin.

Then there is another condition that confronts us. How many people we find that are working with that muck rake that was shown to Christian.

They are raking the straws and sticks and perishable things of this life together and heap them up and neglect to take heed to the blessed Holy Spirit which is wooing and pleading with them and offers them a crown and a mansion eternal. O Lord, deliver me from that awful muck rake is my prayer! I do not have a large bundle of this world, neither do I strive for it, but my desire is with the wise man "Remove far from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me" (Prov. 30: 8).

And again, Paul writes to Timothy, godliness with contentment is great gain.

How we see men monopolizing these



days and hoarding away for some future wealth, but, bless God, they can form no monopoly with salvation, the precious old Fountain is still flowing full stream and saving and healing all such that want to be saved.

I truly can say I have a burden for the church, not only the one I am a member of, but of the Church of Jesus Christ. It grieves me to see our plain people behave themselves so unseemly when in public. But that does not give an allowance for private misbehavior. I believe that it will begin in the heart, and in the secret places also. If the curtains were lifted and the deeds which are done secretly were seen openly many a one would blush and hide their face, even perhaps some professed followers of Christ.

The way of the Lord is holy and without sin, and it leads straight thru this world of sin, and pilgrims love the way. My desire is that I may ever remain a pilgrim and walk in the narrow way.

I wish that every one that reads this would remember me in special prayer for their is a weight lying upon me. I wish to one and all the richest and choicest blessings from God.

Your brother in the faith of  
Jesus Christ,  
Stephen W. Heisey.

Manheim, Pa.

#### PEACE AND JOY IN THE HOLY GHOST.

My soul is flooded with glory in praise to my Savior for His mighty love for me.

I praise Him that with His Spirit I can walk where He leads, and when I hear a good sermon and a glorious spiritual testimony my heart responds and my soul is flooded with praise.

Jesus is more precious and more won-

derful to me every day. I praise God for His unspeakable Gift. His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." He is wonderful to me because He has saved and cleansed me from sin. He is mighty to me because He has given me His Spirit. He is my everlasting Father, Prince of Peace in my heart and soul. Glory to God I will praise His name forever.

Till this gets into print our Silverdale meetings will have begun and be in the past. I am praying that souls may see their need of a Savior. My soul travails in prayer sometimes when praying for those we would like to see get saved and those we know ought to get saved. When I see their sins, then I must stop and praise Him for taking all the worldly things out of me that I am not even tempted any more with them. Praise God for the blood of His Son which cleanseth from all sin. A sister in Christ.

Katie L. Rosenberger.

Souderton, Pa.

#### THE PASTOR'S CALL TO THE MINISTRY.

The following address was prepared for the Tulare, Cal., Bible Conference by Eld. John Garman, and was read there, he not being able to attend in person.

The subject which has been assigned to us for discussion is one which has demanded the attention of the church since apostolic times, at which time it formed the basis for much exposition by the apostles themselves as recorded in the Scriptures. In our study we are to ascertain what the Scriptures teach on "The Pastor's call to the ministry."

In order to get a right perspective from which to view our subject we must first of all remember that the pastoral call is sacred for the minis-

ter is to his people the very representative of God Himself. Who can conceive of a more sacred office? As ambassador for Christ the minister is to speak as the oracle of God. Unto him, too, is especially committed the Word of reconciliation. Oh holy privilege of telling to mortal man that story of stories which the angels in vain desired to look into.

All this however entails great responsibility upon the one so blessedly privileged for he is made personally responsible for the people whom he shepherds and if he fails to tell forth to them all of God's message and some of them perish as a result their blood will be required at his hand. See Ezk. 2: 18. If however he is instrumental in the saving of souls he is accounted wise and has Daniel's promise of being one of that glorious company which shine as the stars of the firmament.

The very sacredness of the pastoral call demands that the ranks of the ministry be recruited only with those who have the call of God to this particular form of service ringing distinctly in their souls. Who would dare be so presumptuous as to announce himself a minister of the Gospel while not possessing that passion for souls which has characterized men of God in all ages?

Biblical teaching plainly indicates that the call to the ministry must be God-given. It may come thru the church as did the call of Paul and Barnabas to missionary service, but the experience of Aaron in his call to the High-priesthood will suffice to show us that to rely solely upon the call of the church is decidedly unsafe.

Isaiah, Jeremiah, Jonah, John the Baptist, and Paul are a few examples

from sacred history showing that the individual call of God was the impelling force to their faithful ministries. This likewise has been the cause in more modern times of many men sacrificing positions of ease and affluence exclaiming with Paul as they did so, "Woe is me if I preach not the Gospel."

Paul in Eph. 4: 11, says that "He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers;" thus establishing the fact of the Spirit's rule of the church in all matters. According to Acts 16: 7, 8; an apostle was not even allowed to choose his place of labor; so we see that nothing in matters such as these is allowed to human judgment.

The work of the pastorate presents a call to picked men. The instructions given Timothy and Titus concerning the character and qualifications of a bishop apply with equal force to the ministry. The minister must be a man of sound character and good reputation, having personally an experimental knowledge of that which he is about to teach.

Since the majority of the people at the present time are fairly well educated his position as a moulder of opinion requires that he be a man of studious habits, given especially to the study of the Word so that he may rightly divide it. His motto should be II Tim. 2: 15.

That he be an able speaker is another requisite of the ideal pastor. The expression "Apt to teach" means that he be able to speak intelligently so that his hearers may be edified.

Sociability is an important asset to the ministry which we may not pass unnoticed. The phrase "given to hospitality" implies this. The pastor



must be interested in the material as well as the spiritual well being of his parishioners. An avenue to interest in the eternal is often afforded by a kindly interest in the temporal concerns of the flock, and so a privileged field is opened to the pastor in that through his sociability he can largely shape the social ideals and life of the younger members of his congregation.

A Pastor thus endowed will of necessity be a "picked man," a recognized leader in all that makes for righteousness in his community.

The apostles saw in their commission a call to full time service as is evidenced by the creation of the deacon's office and we may see no less in our days, for the need is just as urgent as then. In a previous paragraph we have noticed the need on the part of the pastor to study. It is not too much to say that he should reserve a portion of each day for systematic study. Then, too, a considerable portion of his time should be spent in systematic visitation. As a shepherd how is he to know the needs of his sheep without a personal acquaintance with them in their homes? In this way opportunities for doing personal work are presented and it is conceded by all that this is the most productive branch of church activity.

The doing of all this of which I have spoken demands that the minister have much time at his disposal and this cannot be had if he must proportion his time so that first of all the necessities of life may be earned for himself and those dependent upon him. Paul recognized this fact in II Tim. 2: 4.

So the pastoral call is also a call to co-operation on the part of the

Without the financial support of the church the minister cannot devote his whole time to the work of God both in feeding the flock and seeking the unsaved. This principle was enunciated by Christ Himself when He first sent out His twelve disciples charging them not to provide money, neither two coats, neither shoes not yet staves, for the "workman is worthy of his meat."

Another and effective means of co-operation between the church and its pastor and one that means much to the minister in the proper carrying out of his work is that the church offer itself more readily for personal service. There are able laymen in all our churches who could carry on the administrative work of our boards and committees and keep the records of our councils so that the ministry could be spared to its higher work. The laity may also be a help in doing personal work, such as bringing others to church and Sunday School, keeping the pastor informed of the sick and of new families moving into the neighborhood.

The greater form of co-operation however is prayer. The ministry needs less criticism and more prayer for it is prayer and that alone which can fuse the congregation and its pastor into that unity of aim and spirit which is so necessary to successful work. Prayer alone can inspire the minister to faithfulness in his labors; and impart to his message that dynamic which is absolutely essential for "the perfecting of the saints" and the conversion of sinners.

In our short study we have endeavored to present to you the pastoral call as it relates to the character, qualifications, and duties of the

**BIBLE SCHOOL DEPARTMENT.****SCHOOL NOTES.**

A number of students enrolled for the Winter term in the special course.

Prof. H. A. Surface, former State Zoologist, is giving a series of lectures along his special line.

W. B. Stoddard from Washington D. C., gave an address, "Christ in us our hope of Glory," to the School last Monday evening.

Sisters Anna Tucker and Ada Hess, former students, are assisting in the work at the Orphanage.

During the past term a number of our former students were united in marriage.

The time for Bible Conference has arrived and a large attendance is anticipated. Bro. J. N. Hoover from West Milton, Ohio, will conduct the evangelistic services. May the prayers of God's children ascend to the Throne that believers may be strengthened and sinners saved during the Conference.

**HELPFUL BOOKS.**

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minister; also of the church's duty to its ministry, and we shall not esteem our efforts vain if they result in a deeper study into this subject.

**A DREAM AWFUL BUT TRUE.**

A certain one dreamed he was transported to hell; in his presence the devil and his angels (there are angels of hell as well as of heaven) consulted together what plan they might adopt to keep people from being saved; one angel proposed to deny the existence of God, but said the devil, we have tried that and it has failed, it seems everybody believes that there is a God; another proposed to say there is no hell; the devil answered we tried that and failed, people reason if there is a good place or heaven there must be also a bad place or hell; a third suggested to put a lying spirit into preachers mouths and say that while some of God's Word is evidently true, some of it is not; but said the devil that has also been tried and has failed, people now generally accept it all as Truths, even though few seriously seek to live it; a fourth proposed, then let them say, There is a God, there is a heaven and a hell, God's Word is all true, but you need not be in a hurry about this matter, wait a little longer; this plan pleased all well, and he continues to use it to-day, and through it draws multitudes to perdition, endless woe, and eternal damnation. Are you one of them?

Our Savior bore all the sins of the whole world of every age, from the fall of Adam and Eve. The Israelites by offering sacrifice to make atonement for committed sins, thereby simply charged them to the promised Lamb of God, whom their offerings typified, and He paid it all, past, present and future. This accounts for His agony in the garden; all for me, all for you.—Printed by request of Abram O. Brubaker.

## OUR YOUNG PEOPLE.

### YOUNG PEOPLE'S LESSON FOR FEBRUARY 11, 1917.

Topic:—Types and Shadows.

The curtains of the Tabernacle Ex. 26: 1-6.

The word tabernacle signifies "God's dwelling Place" Ex. 25: 8; II Chron. 6: 1-8. Christ was God's tabernacle, John 1: 14; 12: 24.

Is there a present provision for the earthly abode of God? Eph. 2: 22; 4: 3-6. The fine linen is the righteousness of saints, Rev. 19: 8; I John 3: 9; Rom. 8: 4.

Blue is the emblem of perfection, John 17: 17-19.

Purple is the emblem of earthly and heavenly glory combined.

Scarlet is the emblem of earthly glory. Are the three colors applicable to the believer? If so in what sense? The cunning work represents gifts of the Spirit in Christ's ministry and in the believer.

The leader should draw out applications, I Cor. 12.

### YOUNG PEOPLE'S LESSON FOR FEBRUARY 18, 1917.

Topic:—Types and Shadows.

The Tabernacle—Curtains were of a definite number and dimensions.

"God's measure of the church in Spirit, is inclusive of every quickened soul, but exclusive of every unconverted person."

The curtains were joined together. Individual believers and separate bodies should be in union and fellowship, Col. 4: 16; I Pet. 5: 13.

How far can this be applicable to present conditions?

Has present day denominationalism scriptural vindication? John 17, could be applied to the loops of blue and taches of gold, uniting the whole into one tabernacle, the dwelling-place of God. Present oneness in v 23, future oneness v 24. Gold represents the divine; blue represents heavenly, perfect, Rev. 21: 10, 11.

Has the society using this lesson the loops of blue and taches of gold all fastened?

### DID HE NAIL UP THE HOLE?

A father tells this beautiful and instructive incident:

"I took my little boy on my knee and told him the story of the lost lamb how it found a hole in the hedge and crawled through, how glad it was to get away, how it skipped and played in the sunshine, until it wandered so far it could not find its way back.

"And then I told him how the wolf chased it, and how finally the good shepherd rescued it and carried it back to the fold. The little fellow did not say a word until I got to that part of the story where the shepherd had carried the lamb, all wounded and bleeding, back to the fold, when he exclaimed, "Say, papa, did he nail up the hole where it got out?"

Every saloon and other place where strong drink is taken is a hole in the fence through which the boys and girls are slipping away. Will you help to close these places?—Onward.

Behold the Lamb of God, which taketh away the sin of the world. Jno. 1: 29.

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